THE LATTER-DAY SAINTS'

MILLENNIAL STAR.

[ESTABLISHED 1840.]

"It is always a sad thing to lose an ideal. However far we may be from obtaining it, the test of our character lies in the loyalty with which we cherish it and the degree to which we strive to approach it."

No. 39, Vol. LXXIV. Thursday, September 26, 1912. Price One Penny.

THE RESURRECTION.

IT is beyond the power of the natural man to realize his mission on earth, the purpose of his creation and what awaits him when he leaves this probation. He struggles with his infirmities and wonders, What is in store for me? Am I to play my little role here on earth and then sink into oblivion? Is this the full purpose of my creation? If I live an upright life, strive to better the world, and to assist my fellow-creatures, will it be of any benefit to me when this life ebbs out? Must I endure all the trials of life without a reward beyond the grave? These are questions often asked by thinking people and frequently unanswered.

We learn from Holy Writ that man was placed on earth for a Divine purpose. In his spiritual state he was limited in his progression. He must have new obstacles to confront and overcome. By overcoming evil and surmounting difficulties we grow and expand. This growth increases our knowledge and experience. Not the idle gain power, but those who continually battle against evil. Man was endowed with free agency in his earthly career, thus widening and increasing his possibilities for development. He is promised by God, if he is faithful and diligent in searching after truth and righteousness, he will be blessed in his deeds and will receive eternal life, which augments his happiness; while, on the other hand, if he is indifferent, he must suffer for his transgressions. We readily see, then, that this life is a schooling for us,

and we are in need of the body to assist us. This same body is also to add to our glory in the world to come, if we have been wise stewards.

We have the assurance from the ancient prophets that our bodies will be resurrected. The patriarch Job fully understood this grand principle. He said, "For I know that my Redeemer liveth, and that he shall stand at the latter day upon the earth: and though after my skin worms destroy this body, yet in my flesh shall I see God: whom I shall see for myself, and mine eyes shall behold, and not another; though my reins be consumed within me." (Job 19: 25-27.) He was confident that he would live again. That same body in which he had suffered so much he expected to have and with the same eyes he would see his Redeemer. Though all his earthly ties had been severed, yet he looked forward to a better life and to again inhabit his immortalized body, which would never again see corruption.

Like Job, the prophet Ezekiel fully comprehended the purport of man's existence and his final destiny. He recognized the fact that there would be a literal resurrection. The Lord said unto him, "Prophecy upon these bones, and say unto them, O ye dry bones, hear the word of the Lord. Thus saith the Lord God unto these bones; Behold, I will cause breath to enter into you, and ye shall live: And I will lay sinews upon you, and will bring up flesh upon you, and cover you with skin, and put breath in you, and ye shall live; and ye shall know that I am the Lord. * * * Son of man, these bones are the whole house of Israel. * * * Behold, O my people, I will open your graves, and cause you to come up out of your graves." (Ezek. 37: 4-6, 11-12.)

Many testimonies are given by the ancient prophets that there will be a resurrection from the dead. Not only have we the assurance of the ancients, but also of our beloved Redeemer and His apostles. He said, "I am the resurrection, and the life" (John 11: 25), making clear the fact that it was through Him that the resurrection is brought about, and that mankind must look to Him as the Author of their salvation. On one occasion He said unto His enemies, "Destroy this temple, and in three days I will raise it up." (John 2: 19.) Through Him all will be raised from the grave. He redeemed fallen man with His precious blood. Through Adam's transgression all his posterity were doomed to die. It required some sinless being, upon whom death had no claim, to redeem Adam's posterity. Through his transgression death came, and through Christ we are redeemed. Jesus drank the bitter cup to the dregs. He became the first fruits of them that slept. He broke the bands of death and hell and gained a victory over the grave. Through the great sacrifice that He made He became the Author of our salvation, "for there is none other name under heaven given among men, whereby we must be saved."

"The law was broken, Jesus died
That justice might be satisfied,
That man might not remain the slave
Of death, of hell, or of the grave;
But rise triumphant from the tomb,
And in eternal splendor bloom;
Freed from the power of death and pain,
With Christ, the Lord, to rule and reign."

There is a Divine purpose in the resurrection. These bodies were given to us to perfect and place in subjection to the spirit. Be ye clean, that bear the vessels of the Lord. Our bodies are the vessels of the Lord. They were intended to add to man's glory. He who keeps his body clean and pure will by it be exalted after the resurrection. By revelation we have learned that "The elements are eternal, and spirit and element, inseparably connected, receiveth a fullness of joy; and when separated, man cannot receive a fullness of joy." (Doc. and Cov. Sec. 93: 33-34.) If the spirit cannot receive a fullness of joy without the body, then in order to attain unto the highest glory, we must have an immortalized body of flesh and bones as had the risen Redeemer. We are told that every knee shall bow and every tongue confess that Jesus is the Christ. If so, we must have a knee to bend in reverence to our Savior. In order to attain a fullness these bodies must be kept pure, as we must give an account of our stewardship.

The prophet Daniel records, "And many of them that sleep in the dust of the earth, shall awake, some to everlasting life, and some to shame and everlasting contempt." (Dan. 12:2.) The deeds done while in the flesh will determine the order of resurrection as well as the reward or punishment. If we continue in good works and are diligent in keeping God's commandments we shall come forth in the resurrection of the just. On the other hand, if we are indifferent and transgress the laws of God, and continually rebel against Him, we will come forth in the resurrection of the unjust. There is no escape. We shall all come forth in God's own due time, according to our deserts, no matter how good or vile a life we may have led. "But, behold, verily I say unto you, before the earth shall pass away, Michael, mine archangel, shall sound his trump, and then shall *all* the dead awake, for their graves shall be opened, and they shall come forth; yea, even *all*." (Doc. and Cov. 29: 26.) The apostle Paul also confirms the idea that all will be resurrected. "For as in Adam all die, even so in Christ shall all be made alive." (I. Cor. 15: 22.)

The scriptures clearly show that we must all stand before God and give an account for the deeds done in the body. John the Revelator says: "And I saw the dead, small and great, stand before God; and the books were opened: and another book was opened, which is the book of life: and the dead were judged out of

those things which were written in the books, according to their works." (Rev. 20:12.) He could see that all would be brought forth, wherever they might be, and judged according to their deeds. The wicked have no means of escaping. Christ said, "Marvel not at this: for the hour is coming, in the which all that are in the graves shall hear his voice, and shall come forth; they that have done good, unto the resurrection of life; and they that have done evil, unto the resurrection of damnation." (John 5: 28, 29.)

As children of God and beneficiaries of the atoning sacrifice of Jesus Christ, there are great responsibilities resting upon us. Our free agency and our obligations were made perfectly clear by the Lord, when He said, "And they who keep their first estate shall be added upon; and they who keep not their first estate shall not have glory in the same kingdom with those who keep their first estate; and they who keep their second estate shall have glory added upon their heads for ever and ever." (Pearl of Great Price, page 66: 26.) In the first or pre-existent state we were endowed with free agency. True, there were certain laws which we were required to obey on penalty of spiritual death. It was necessary for us to comply with the Divine requirement in order to progress and to have the privilege of coming down to earth and taking upon ourselves mortality, with all its trials, but with the promise of greater and higher blessings if we would prove faithful. Only those who remained loyal to God are permitted to tabernacle in the flesh. All who have been clothed with a mortal body kept their first estate. Only Satan and his angels failed to keep this estate, consequently they are not permitted to tabernacle in the flesh. We are now living in the second estate, and it is our duty to keep this estate and prove faithful and valiant in the cause of truth. We should obey the laws and ordinances of the gospel and walk by faith. If we will do so, we will be permitted to progress and increase in the future estate. This is the hope and desire of every Latter-day Saint. They look forward to a glorious resurrection and desire to be counted among the righteous who shall be "unto our God kings and priests" and dwell with Him eternally in the heavens.

The resurrection comes to all and is the greatest boon to mortality. The body and spirit will be reunited and quickened by the immortal Spirit. The resurrected body shall never be destroyed. We shall be quickened by the glory we shall receive for an everlasting inheritance. The scriptures plainly declare that God is no respecter of persons, but that He will give to every man according to his deeds. Just as varied as the actions of men are, so will be their rewards and punishments. The Apostle Paul makes this point clear. "For there is no respect of persons with God. For as many as have sinned without law shall also perish without law: and as many as have sinned in the law shall be judged by the law; for not the hearers of the law are just before

God, but the doers of the law shall be justified." (Rom. 2: 11-13.) We learn from this quotation that God is no respecter of persons, and those who have heard the law shall be judged by the same. If all are to be judged according to their works, the rewards and punishments must be numerous. Individuals are not equally faithful and obedient, consequently their judgments will vary. Here arises the question of the degrees of glory which the Apostle Paul speaks of: "There are also celestial bodies, and bodies terrestrial: but the glory of the celestial is one, and the glory of the terrestrial is another. There is one glory of the sun, and another glory of the moon, and another glory of the stars: for one star differeth from another star in glory. So also is the resurrection of the dead." (I. Cor. 15: 40-42.) The apostle understood the various degrees of glory that mankind would receive. There are millions of stars in the firmament, and their brightness and glory varies. This would necessitate a multiplicity of glories for the children of God. There are some valiant souls whose glory will be typical of the sun, others of the moon, while a great many will be as the stars. Our Savior taught this glorious truth to His disciples when He said unto them, "In my Father's house are many mansions." (John 14: 2)

Theologians read these passages of scripture and give them various interpretations. It remained for the great prophet of the last dispensation, Joseph Smith, to make clear their meaning and significance. He and Sidney Rigdon were given a vision of the degrees of glory that men would ultimately attain. After describing the different glories they were permitted to behold, they said, "And the glory of the celestial is one, even as the glory of the sun is one. And the glory of terrestrial is one, even as the glory of the moon is one. And the glory of the telestial is one, even as the glory of the stars is one, for as one star differs from another star in glory, even so differs one from another in glory in the telestial world." (Doc. and Cov. 76:96-98.) Only those who have complied with the laws and ordinances of the gospel, who have "overcome by faith, and are sealed by the Holy Spirit of promise" are of the church of the first born and heirs of the celestial kingdom, where God and Christ dwell. Those who live in accordance with the principles of righteousness shall be caught up to meet Christ in the clouds when He shall come to finish His work. All others must remain in their graves until after the millennium, when their graves shall be opened and they shall receive their deserts. "Blessed and holy is he that hath part in the first resurrection." They shall progress, under the Divine guidance and influence, until they shall be worthy to be made kings and priests unto God and his Christ.

Few people realize what they may attain to in the future. The Latter-day Saints understand what is in store for the righteous. It should lead us on to good works and encourage us to remain

true and steadfast unto the covenants we have made with our Heavenly Father. Though trials and persecutions may be hard to bear, yet if we ever keep in mind our final destiny the obstacles of life will appear as nothing. If we remain faithful unto the end, we will gain the greatest of all gifts—eternal life. This priceless boon is gained by obedience to the laws and ordinances of the gospel. We must render strict obedience to the requirements of our blessed Redeemer, whose precious blood paid the price of the broken law and made it possible for us to enter into the presence of God, with our glorified bodies, to be partakers of His blessings. Let us so live that we may have part in the first resurrection and be counted among those of the celestial kingdom.

THATCHER C. JONES.

CORNER-STONES OF THE BIRMINGHAM CHAPEL LAID.

THE corner-stones of the new Latter-day Saints' Chapel on Boothe Street, Handsworth district, Birmingham, were duly laid with appropriate ceremonies on Saturday, September 21st, 1912, at 2 p.m. There were present: President Rudger Clawson of the European and British mission; President Albert T. Smith and twenty traveling elders of the Birmingham conference; H. G. Bradley, architect, and others.

President Clawson made brief remarks. He spoke in substance as follows: "This is an extremely interesting occasion. We are here assembled for the purpose of laying the corner-stones of a new Latter-day Saints' Chapel in the important city of Birmingham. This building, when completed, will furnish striking evidence that the 'Mormon' missionaries in England are not transients. They do not come suddenly into these English cities, perform some evil work, and glide secretly and swiftly away. If they were doing the things charged against them in the press, you may be sure they would not be building meeting-houses. We are here to stay. It is our purpose to build up a strong branch of the Church. As an evidence of our sincerity we have, as in this instance, acquired property and are erecting houses for the worship of God. We have meeting-house properties in London, Manchester, Sheffield, Sunderland, Northampton, and mission headquarters at Liverpool. We are tax-payers under the British government, and are loyal to its institutions and laws. Doubtless there are people in Birmingham who have never heard of the Latter-day Saints; but, as a matter of fact, the 'Mormon' missionaries have been laboring in this city for upwards of seventy years, and we now have a flourishing branch of the Church here."

President Clawson then proceeded to lay the south-east corner-stone, which bore the following inscription: "This stone was laid by Apostle Rudger Clawson, President of the European Mission, September 21, 1912," adding a few appropriate words.

Elder Albert T. Smith, after saying that he regarded it as a distinct honor, proceeded to lay the south-west corner-stone, which bore the following inscription: "This stone was laid by Albert T. Smith, President of the Birmingham conference, September 21, 1912."

At the conclusion of these ceremonies, President Rudger Clawson offered a few words of prayer, dedicating the ground and the work, as far as it had progressed, to the Lord.

The weather was bright and beautiful, and the occasion was truly a memorable one.

ALBERT T. SMITH.

MAKING MANHOOD.

IT is easier to acquire money than character. In the estimation of the better-thinking world there is one thing more valuable than property and higher than position—it is manhood. Better be a man than merely a millionaire. A few gentlemen are born, far more are made. Old William of Wykeham said: "Manners make the man," but it were nearer the truth to say, "Man makes his manners," and his manners make his success or account for the lack of it.

There are many things of which ignorance is bliss and wisdom folly—things that a man cannot learn without being damaged all his life. "As an eel, if he were to wriggle across your carpet, would leave a slime which no brush could take off, so there are many things which no person can know and ever recover from the knowledge of."

Emerson says: "The truest test of civilization is not the census, nor the size of the cities, nor the crops; no, but the kind of men the country turns out." "Manhood overtops all titles." A man is rich or poor, not according to what he has, but what he is. "'Tis only noble to be good." Collateral can never take the place of character. Character is capital. Everybody avoids a repulsive personality. An offensive manner jars upon refined taste. "Virtue itself offends when coupled with a forbidding manner." More men succeed in life by their kindliness of manner than by their talents. Good manners, like the sunshine, are welcome everywhere. The world needs much of this sunshine, and it has great rewards for those who supply its wants.

Anciently the Romans worshipped virtue and honor as gods; they built two temples which were so situated that none could enter the temple of honor without passing through the temple of virtue. Among the Greeks and Romans in their best days honor was more sought after than wealth. Times changed. Wealth became the surest passport to honor, and respectability was endangered by poverty. But "Rome was Rome no more" when the imperial purple had become an article of traffic and when gold could purchase with ease the honors that patriotism and valor once secured only with difficulty.—*Juvenile Instructor.*

THE LATTER-DAY SAINTS' MILLENNIAL STAR.

THURSDAY, SEPTEMBER 26, 1912.

EDITORIAL.

THE ORIGIN OF "MORMONISM."

THE erroneous statements that are continually being made by anti-"Mormon" agitators and writers as to the origin of the religion of the Latter-day Saints—commonly known as "Mormonism"—imposes upon us the necessity of restating the facts from time to time. The Church of Jesus Christ of Latter-day Saints is the only church in all the earth that can establish its claims to a Divine origin, authority and inspiration. By reason of this fact, it has throughout its history been a conspicuous target for the envy and antagonism of those who are interested in other religious systems that are necessarily discredited by the very fact of its existence. The burden of the message of the servants of God in all ages has been to call upon the people to repent of their sins, to cease following in the ways of the world, and to worship the true and living God and keep His commandments. The true Church of Christ, which was absent from the earth for many centuries, has been restored and organized anew in these days, and the message of its Divinely-ordained ministry is necessarily the same as that of the servants of God in former ages. As it has been through all the past, those who have been entrusted in these days with a direct message from the Lord are grievously misrepresented as to their character and motives. This is especially true of the Prophet Joseph Smith and those who were associated with him in establishing, under the direction of Almighty God, the true Church of Christ in these latter days.

The one thing that the Latter-day Saints desire above all else is that the real truth be made known concerning the origin and principles of their faith. They know beyond all question—by the sure witness of the Holy Ghost—that their religion is of heavenly origin, and that every principle of the same has been received by revelation from God. The great events connected with the restoration of the gospel in these days have all been fully and accurately recorded, as former events of equal importance in the economy of God's purposes on the earth have ever been. For three quarters of a century the facts have been before the world. They include a series of Divine manifestations and revelations, given to chosen men on earth, who, in fulfillment of the purposes of God, have placed them on record as a testimony to the world that the

heavens have been opened in these days and that the everlasting gospel has been restored to the earth. The restoration of the true gospel—the beginning of "Mormonism," so-called—was clearly foretold by inspired prophets in former ages of the world. It took place exactly as they predicted it would, and the events connected therewith having been faithfully recorded, there never has been nor can there be any necessity to obscure or change the record.

"Mormonism," though the term was first used in the nineteenth century, is not by any means a new religion. Neither is it a new interpretation of an old religion. The system it is employed to designate is an eternal one. In a general way, it is an authoritative unfoldment of God's purposes in the temporal life and the eternal destiny of man. Specifically, it is the true and everlasting gospel of Christ—the principles and laws relating to the salvation and exaltation of the human family. It also shows the relation of man to the eternal past as well as to an eternal future. "Mormonism" is therefore the only true and eternal religion. It is the religion of the Old and New Testaments, that of which inspired prophets have freely testified from the beginning of the world—the Church that was originally founded by Christ and His apostles. It is not, like other so-called Christian churches, a mere shadow or imitation of the Divinely-organized Church that existed in primitive times. It is true Christianity restored to the earth, with all its ancient beauty, power, authority and blessings. The authorized ministers of this Church teach the same principles, in the same order, by the same Divine authority, and confer upon true believers the same gifts and blessing as did the Primitive Church. Having access to the same eternal fountain of truth, they can determine between truth and error, and, in declaring the principles that God has revealed, can fearlessly say, "Thus saith the Lord." The claim is not an idle or a presumptuous one; it is a simple statement of fact. As Christianity, by virtue of its Divine origin, stands proudly eminent above all the other religions of the world, so does "Mormonism," by reason of the same fact, far surpass in truth and power every other form of Christianity in the world to-day.

The everlasting gospel did not originate in the mind of the Prophet Joseph Smith, Oliver Cowdery or any other man. No mortal mind ever could have conceived of a plan so beautiful, so consistent, so Divine. The thousand and one theological problems with which the combined wisdom of scholarly theologians of the world had wrestled in vain for many centuries have been solved by the light of Divine revelation, through the men whom God chose and inspired to lay the foundation of His restored Church on the earth. In order to discredit the Church and its teachings, and to pander to those whose interests would be secured by its overthrow, we are told again and again that the founders of the "Mormon" faith were ignorant and depraved men. This only

increases the wonder all the more. It passes understanding how one man or a few men, who were intellectually and morally so inferior, forsooth, to the learned and eminent churchmen of modern Christendom, could have infinitely surpassed them all in the correctness of their interpretations of Christian doctrine and in the harmony and strength of the Church they established. Although the doctrines taught by them have many and vital differences from those of any or all other churches on the earth, yet not one of them can be overthrown by the ablest theological champions of modern times. That ignorant and depraved men should speak so unerringly, and lay the foundation of a Church, that the scorn and the wisdom of the world cannot prevail against, would be the greatest psychological paradox in all history.

No explanation of the origin of "Mormonism" is feasible but the true one. Though the term is commonly applied in derision, yet it stands for the eternal truths of heaven that have been restored to the earth in these days. The narrative is a simple one, but of tremendous significance to the world. The boy Joseph Smith was anxious and troubled in his mind to know which of all the sects of modern Christendom was the right one. While reading the Epistle of James, he came across the words: "If any of you lack wisdom let him ask of God, that giveth to all men liberally, and upbraideth not; and it shall be given him." The words impressed him deeply, and feeling his lack of wisdom, he determined to test the Divine promise. Humbly and earnestly he prayed for light and guidance. His prayer was answered gloriously. God, the Eternal Father, and His Son Jesus Christ appeared to the boy, and the Son of God told him to join none of the sects, for they were all wrong, and their creeds were an abomination in His sight. He was further informed that he was the chosen instrument through whom the true gospel would be restored to the earth. This was the grand initial event in connection with the origin of "Mormonism" in this last dispensation. In the course of time, in answer to his prayers for further knowledge and guidance, the angel Moroni descended from the courts of glory and appeared to the boy prophet, instructing him concerning a sacred record that had been hidden in the earth for centuries, which contained the fullness of the everlasting gospel. The record, he was informed, had been made by Mormon, an ancient prophet and historian. The plates which contained this record were at length delivered to Joseph Smith for translation. Through the inspiration of God, and by the means which He had appointed, the work was at length completed and the sacred record published to the world, under the title of "The Book of Mormon." Ancient prophets and apostles of God subsequently visited Joseph Smith, then grown to man's estate, and conferred upon him the keys and authority they held in former dispensations of the world. By virtue of that authority, the Church of Christ was organized anew upon the earth, accord-

ing to the pattern and instructions received by revelation from the Lord. Communication between heaven and earth being restored, and the true Church and authority of God being on the earth, many and glorious revelations were received from time to time, as occasion required. It is, therefore, the restored Church of Christ, with its Divine authority, revelations, principles and blessings, that is derisively called "Mormonism" by those who are either ignorant of its true origin and nature or who, knowing and fearing the truth, would fain deceive themselves and others as to its Divinity and grandeur.

H. I.

MINUTES OF IRISH CONFERENCE.

THE Irish semi-annual conference was held at Princess Buildings, Ann Street, Belfast, Sunday, September 22nd, 1912. There were present: President Rudger Clawson, of the European mission; President Albert T. Smith, of Birmingham; President J. Eugene Lichfield, of Newcastle; Elders E. Taft Benson and Fred R. Woolley, of the Liverpool office; President S. H. Cornaby and nineteen traveling elders of the Irish conference.

The morning session commenced at 10:30. Opening hymn, "Lo! the Mighty God appearing." Prayer by Elder Albert E. Money. Singing, "O, my Father."

President S. H. Cornaby welcomed the saints and friends to conference. Asked that all give the speakers an interest in their faith and prayers.

Elder W. J. Roberts said that an apostasy had taken place from the true Church of Christ; but, in fulfillment of scripture, it had again been restored to the earth. The Latter-day Saints believe in a God with body, parts and passions, and that we are His offspring. We believe in continuous revelation. This is an unpopular doctrine, but popularity is not a decisive test of truth.

Elder Cleon A. Harding spoke upon the origin and destiny of man. Said we believe in pre-existence, and showed that Christ existed before the world was. This life is but a schooling; we will not all receive the same degree of glory in the life to come, but just what we merit. We are to strive for perfection, even as our Heavenly Father is perfect.

Mixed quartet: "The Lord is my Light," by Sisters Harten, Montgomery and Elders Harding and Russon.

Elder Parley J. Welch spoke on the gifts of the Holy Spirit. If a person will comply with the ordinances of the gospel, he has the promise of the Holy Ghost and it will lead and guide him into all truth. This promise is withheld from none and signs will follow the believer.

Elder Fred R. Woolley said the gospel of Christ is very broad and embraces all truth. The Latter-day Saints are accused of

having a new Bible, but investigation will prove this to be false. On the other hand, they believe implicitly the teachings of the Bible. The Book of Mormon is not contrary to the Bible, but its teachings are in perfect agreement and in fulfillment of Bible predictions.

Concluded by singing the hymn, "We thank Thee, O God, for a prophet." Benediction by Elder William C. Davidson.

The afternoon service commenced at two o'clock by singing "High on the mountain top." Prayer was offered by Elder H. Fred Egan, Jr. Singing, "The Spirit of God like a fire is burning." Sacrament was administered by Elders H. L. Sterling, Jr., and James B. Gray. During the passing of the sacrament the congregation sang, "While of these emblems we partake."

Conference Clerk Elder Albert E. Money presented the general and local authorities, who were unanimously sustained.

President S. H. Cornaby welcomed all present to this session of the conference. Said that the gospel of Christ embraces all truth. We will all be judged by the light and knowledge we gain.

Elder H. L. Pearson said that Christ came into the world to do the will of His Father. He commissioned His apostles and sent them into all the world to preach the gospel. The gospel, as taught by the apostles, is the power of God unto salvation to those that obey its teachings.

Male quartet, "See the mighty angel flying," was sung by Elders Harding, Russon, Welch and Money.

President J. Eugene Lichfield rejoiced in meeting with the saints of the Irish conference. Many people say that "Mormonism" is made up from scraps taken from all other denominations, but all truth comes from God, no matter where it is found. All who will earnestly investigate the teachings of the Latter-day Saints will know whether or not the doctrines are true. Spoke on the recent persecution in Sunderland, and said it had caused many of the honest in heart to investigate "Mormonism."

Elder E. Taft Benson spoke upon the love of God for the human family by sending His Son into the world to make the atoning sacrifice. In order for us to receive the full benefits of the atonement we must live up to the principles and ordinances of the gospel. Through such obedience we shall eventually be enabled to meet with our loved ones who have gone before.

The congregation sang, "Redeemer of Israel."

President Clawson rejoiced in the spirit which had been in their midst and in the testimonies of the elders. Said all the principles of the gospel are essential to salvation. No man is justified in making a choice, claiming one is more important than another. Many of the people at the time of Christ's death believed that Satan had triumphed, but in His death was His greatest victory in bringing to pass the resurrection from the grave. Joseph Smith was a true prophet of God, although the people of the world

ridiculed him. His predictions have been fulfilled to the very letter. If it had not been for the Prophet Joseph Smith they would not be assembled there that day. The Holy Priesthood has again been restored to the earth, and that which is bound on earth by its authority shall be bound in heaven. Spoke on the principle of tithing, showing how the ancient prophets obeyed this law and cited the blessings that followed. Any man or woman who paid an honest tithe would be blessed of the Lord.

Concluded by singing "Now let us rejoice in the day of salvation." Benediction by Elder H. L. Sterling, Jr.

The evening session commenced at 7 o'clock by singing, "Come, O Thou King of Kings." Prayer by Elder Warren H. Fjeldsted. Singing, "What was witnessed in the heavens?"

Elder H. Fred Egan, Jr., said that the elders are sent into the world to preach the gospel, which is the power of God unto salvation, if we will comply with its teachings. We are to become perfect by developing those characteristics that God has blessed us with. In order for us to serve God more intelligently we must become better acquainted with His laws. If we live up to the teachings we will know whether the doctrine be true.

President Albert T. Smith deemed it a great privilege to meet with the saints of God under such favorable and peaceful conditions. Related some of the recent troubles they had experienced in his conference. There is enough work for all the churches in striving to put down evil, without fighting each other. There is some truth in all denominations; but many people will deny that there is a single truth in the teachings of the Latter-day Saints. There is only one Lord, one faith, and one baptism, and we should all search diligently for the true church.

Duet, "Beyond the shadows," by Sister Jennie Harten and Elder Cleon A. Harding.

Conference Clerk Albert E. Money read the labor and statistical report for the past six months.

President Rudger Clawson said that all the elders present were clothed with authority to minister in the ordinances of the gospel. Took for his text, "Sacrifice brings forth the blessings of heaven." Spoke upon the life of Christ, showing how He suffered all manner of persecution, being rejected and put to death by the Jews, yet He never murmured. He went to His death, sacrificing His life, but secured the resurrection from the grave, and now sits on the right hand of the Majesty on high. Joseph Smith came into the world and gave his life for the testimony of Jesus, but "Great will be his glory and endless his Priesthood, ever and ever the keys he will hold." A young man came to the Savior and asked what he should do to gain eternal life. The requirements were so great that he could not make the sacrifice, and therefore lost the blessing. No man can withstand the powers of Satan without the Spirit of God to sustain them. Those that make

sacrifices for the gospel's sake will receive a hundred-fold in this world and life eternal in the world to come.

The conference concluded by singing, "Praise to the man who communed with Jehovah." Benediction by Brother Fred Baker.

On Monday, September 23rd, 1912, President Clawson met with the elders of the conference in Priesthood meeting. Reports for the past six months were given. President Clawson gave the elders many valuable instructions and also answered several questions.

ALBERT E. MONEY, Clerk of Conference.

FROM THE MISSION FIELD.

Releases and Departures.—The following named missionaries have been honorably released and sailed for home September 20th, 1912, per s.s. *Corsican*: From Great Britain—J. E. Salisbury, J. H. Vaughan, A. T. Henson. From Switzerland and Germany—Joseph A. Josephson. From Scandinavia—H. O. Anderson. With the company were forty-six emigrants in charge of Elders Joseph E. Salisbury, Joseph A. Josephson and J. H. Vaughan.

Arrivals.—The following named missionaries for Europe arrived September 21st, 1912, per s.s. *Victorian*: George Mortimer Watson, Oscar Leland Read, Ogden, Utah; Frederick A. Babbel, Frederick Oliver Webb, Jr., Hyrum Orson Langenbacker, William M. Richardson, Floyd S. Leaver, Salt Lake City; Hans Peder Wamsal, Draper, Utah; Joseph Louis Storrs, Provo, Utah; Isaac Arel Jensen, Brigham City, Utah; William S. Hill, Wellington, Utah; Harry E. Page, Riverton, Utah; John August Olson, Murray, Utah.

Appointment.—Elder Floyd S. Leaver, who arrived for the British mission September 21st, 1912, has been appointed to labor in the London conference.

Baptisms.—On September 16th, 1912, a baptism was performed in the Erewash river, Langley Mill (Nottingham conference), when one soul was added to the Church of Christ. Elder John J. Whetton officiated; confirmed by Elder William J. Sessions.

A baptism was performed in the sea at Yarmouth (Norwich conference), Tuesday evening, September 17th, 1912, when one soul was admitted into the fold of Christ. Elder William L. Boothe officiated; confirmed by Elder Byron Mendenhall.

On Saturday, September 21st, 1912, a baptismal service was held at Princess Buildings, Ann Street, Belfast (Irish conference), when another member was added to the fold of Christ, Elder W. C. Davidson officiating.

Successful Socials.—There was a farewell social held in the Mansfield branch (Nottingham conference), on Saturday evening, September 14th, 1912, in honor of Sister Caroline Cooper and family and also Sister Elizabeth Shooter. An enjoyable program was rendered. Elder J. J. Whetton, in behalf of the elders, saints and friends, presented Sister Cooper with a beautiful silver-plated and cut-glass honey jar, and Sister Shooter and Brother Albert Cooper were each presented with a nice hymn book. There were about seventy-five in attendance, many of whom were friends, and an excellent spirit prevailed.

A farewell social in honor of Elder O. Rega Card was held at 70 Argyle Street, Birkenhead (Liverpool conference), on Thursday, evening, September 5th, 1912. There was a large attendance of the elders and saints of the Birkenhead and Liverpool branches. An excellent program was rendered, which included a humorous sketch and some very enjoyable exercises by the Sunday School children. President Rudger Clawson spoke of Elder Card's faithful labors as a missionary, and, in behalf of the elders and saints, presented him with a beautiful gold signet ring. Elder Card expressed his appreciation of the gift and spoke of his pleasant associations in the mission field. Refreshments were served and an enjoyable evening was spent by all present.

District Meeting.—A well-attended district meeting of the Watford, St. Albans and Luton branches of the London conference was held at St. Albans on Sunday, September 8th, 1912. President James S. Walkley, Sister Emma J. Walkley and four elders were in attendance. The first session convened at 2 p.m. After the opening exercises, President Walkley welcomed all present, and trusted the Spirit of God would be poured out. Elder William J. Young said that authority from God was necessary for a man to officiate in the ordinances of the gospel. Those who take this authority unto themselves are wronging God and the people to whom they minister. Sister E. J. Walkley urged the saints to have charity for each other, and to show by their actions toward their neighbors the true life of a Latter-day Saint. Elder John S. Storey explained the first principles of the gospel, and showed their simplicity and reasonableness. The general and local authorities of the Church were presented and unanimously sustained. Elder E. G. Chamberlain contrasted the beliefs of the Latter-day Saints and the churches of the world. Said "Mormonism" embraces all truth, while orthodoxy is bound down by dogmas and narrowing creeds. At the evening session at 6, the hall was filled. Brother William Jolliffe rejoiced in the testimony he had of God's goodness to him. President Arthur Norton, of the Watford branch, urged the saints to put into practice the instructions they receive in meetings. It is the obeying of the principles of the gospel that brings progression and further light. Elder Joseph M. Eccles reviewed the apos-

tasy of the early Church and showed how different forms and ideas crept into the simple doctrines laid down by our Savior. President James B. Walkley said that as soon as wickedness enters into the soul of man the Spirit of God and goodness goes out from him and vice versa. Related an instance to show that blessings recur to those who pay tithing. Every law obeyed will surely bring its reward. During the two sessions, duets and solos were sung by President Walkley, Elders Joseph M. Eccles and E. G. Chamberlain. In the interval between the meetings a delightful lunch was served in the hall by the saints, which was much enjoyed.

SUNDAY SCHOOL LESSON FOR THEOLOGICAL DEPARTMENT.

LESSON XXII.—AT MILETUS. (End of the Third Mission.)

Text: Acts 20: 17-38; 21: 1-16. Lesson setting: Time, place, etc.

I. WHY PAUL DID NOT GO TO EPHESUS.

1. Desired to be at Jerusalem the day of Pentecost.

Question: Would it not have been more expeditious for Paul's party to go forty miles than for all the Bishops in Ephesus to come that distance?

2. The meeting at Miletus.

II. PAUL'S ADDRESS.

1. Reminds the bishops of his teachings among them.
2. Tells them of his forebodings of himself.
3. His self-denial.
4. Warns them to protect and to feed the "Church of God."

Memorize: Verses 28, 29. 30.

III. THE PRAYER.

IV. THE LAST FAREWELL.

V. SUBSEQUENT EVENTS.

1. Seven days at Tyre. (a) Importuning of the saints.
2. The prayer on the shore.
3. At Cæsarea. (a) In Philip's house. (b) The Agabus incident.

CONTENTS:

The Resurrection 609
Corner-Stones of the Birmingham Chapel Laid 614
Making Manhood 615
Editorial: The Origin of "Mormonism"... 616
Minutes of Irish Conference ... 6[illegible] 19
From the Mission Field 622
Sunday School Lesson for Theological Department 624

EDITED, PRINTED AND PUBLISHED BY RUDGER CLAWSON, 295 EDGE LANE, LIVERPOOL:

FOR SALE IN ALL THE CONFERENCES OF THE CHURCH OF JESUS CHRIST OF LATTER-DAY SAINTS IN GREAT BRITAIN.